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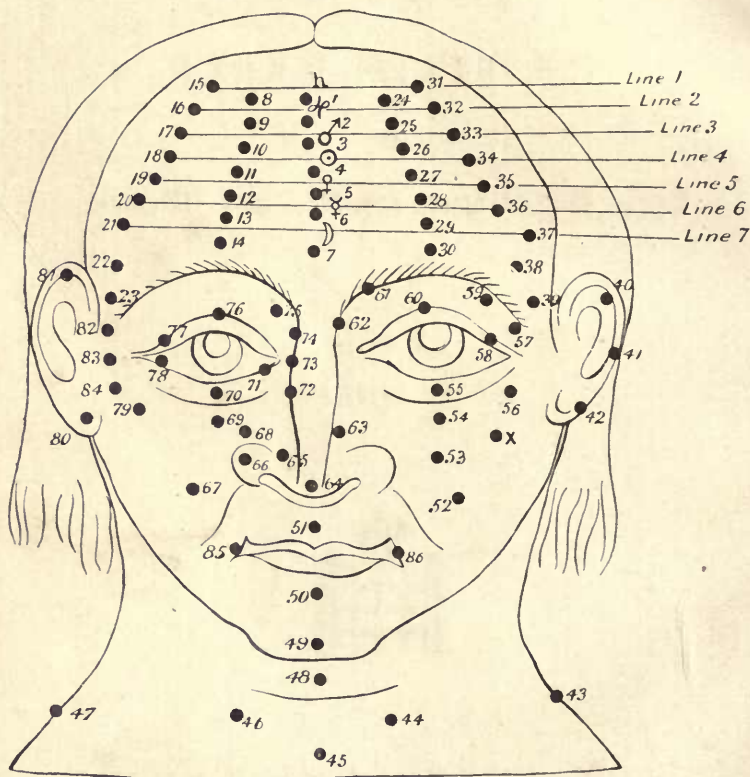
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MOLES
OR BIRTH-MARKS
AND
THEIR SIGNIFICATION
TO
MAN AND WOMAN.

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MOLES

OR BIRTH-MARKS

AND

Their Signification to Man and Woman,

BY

MAUD WHEELER.



THE ROXBURGHE PRESS,
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"There is superstition in shunning superstition."

LORD BACON.

"Canst thou bind the sweet influences of the Pleiades, or loose the bands of Orion? . . . Knowest thou the ordinances of heaven?"—JOB xxxviii. 31, 33.

"Read not to contradict and refute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider."—LORD BACON.

PREFACE

PERHAPS few persons know that the "Doctrine of Moles" and their signification was regarded as a science in the seventeenth century. And an old writer on the subject, whose work was published in 1653, asserts that the Doctrine of Moles is a part of Physiognomy, being a subject of the same nature by reason of its affinity, seeing Physiognomy is nothing else than the discovery of the affections of the mind, or a knowledge arising from the consideration of the body in general, and every part thereof, and principally the

face. "So from the moles—which are scattered throughout the body, and principally in the face—do we gather the qualifications and affections of the mind. It is manifest therefore that the knowledge of the Moles appertains to Physiognomy, although in very deed it may seem a wonder and far remote from nature and reason; but if anyone shall more attentively and exactly consider this thing, he shall perceive it no less worthy of admiration to affirm a man having a mole on the lips to be a parasite and glutton, as also we might affirm a man having huge round or swelling full lips to be addicted to the same vice." So much for this writer. As the interest in Palmistry and Physiognomy is widespread, and is confined to no particular class of society, a short work on the Doctrine of

Moles may also prove acceptable. It only remains for me to say that I shall feel much indebted to those readers who will furnish me with their own personal experience on the influence of moles, all communications to be directed to the publishers. In conclusion let me say that the signification attached to the planets, and to moles as their birth marks, I now offer to the reader's consideration, reserving my own judgment till experience has confirmed or falsified the influences of the stars.

M. W.

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INTRODUCTION

M OLES being the signature of the planets at birth, those who have faith in astrology will at once see the advantage of a thorough knowledge of their significance, especially with reference to marriage.

Since the influence of the sun and moon on our earth is indisputably established, it is hard to see why the influence of other planetary bodies should be ridiculed. Not only does the moon regulate the tides, but her influence extends to the vegetable world. Most of us have probably been told, at some time or another, that the hair should be cut before the moon

is full if length is desired, and when the moon is at the full if thickness is preferred. When the moon is on the wane it is not considered advisable to cut the hair, as the growth is then supposed to be less favourable. Perhaps the most curious and powerful influence the moon exercises is that she holds on lunatics and somnambulists. Indeed the very word lunatic is derived from the word luna, or moon-struck person, this planet being considered to greatly affect the demented. It is a very common notion that the rays of the moon should not be allowed to rest on a sleeper's face for fear of evil consequences, distortion of the features being particularly feared. As regards somnambulists, it is an acknowledged fact that when the moon is at the full they are more especially disposed to walk in their sleep, and to seek the light of the moon. I am personally acquainted with a young lady who has long been addicted

to walking in her sleep, and on one occasion, at full moon, she was seen walking on the narrow ledge of the roof, to which she had climbed out through the attic window. Great terror was naturally felt when her perilous position was discovered; but in that case, as in most instances, the somnambulist escaped from a danger which in her waking hours would most likely have proved fatal.

In the face of these curious evidences of the moon's power, it would seem unphilosophical and premature to deny the influence of the other heavenly bodies on our planet, and our limited knowledge of the worlds beyond our own should make us slow to accept or deny possibilities and probabilities relating to them. We are told to "prove all things," and this is obviously the only safe method of arriving at the truth.

The most simple facts of Nature were at one time denied, and those who held them

ruthlessly condemned as heretics, foes alike to religion and morality; and yet the modern truths we cherish are but the acceptance of past heresies.

We now read with a smile the curious conceptions of sixth-century monks, notably those of St. Augustine, as given by John William Draper and other great modern writers. It was affirmed by St. Augustine, that "according to the true orthodox system of geography the earth is a quadrangular plane, extending four hundred days' journey east and west, and exactly half as much north and south; that it is enclosed by mountains on which the sky rests; that one on the north side, higher than the others, by intercepting the rays of the sun produces night; and that the plane of the earth is not set exactly horizontally, but with a slight inclination from the north—hence the Euphrates, Tigris, and other rivers running southward are rapid; but the Nile, having to

run up hill, has necessarily a very slow current."

We may laugh at these and other absurdities—so tenaciously held by our forefathers—from the height of our superior knowledge, but it is equally certain that future generations will in turn marvel at the slowness of spirit and dulness of perception which debars us from accepting truths, because not yet established on a scientific basis or demonstrated by Euclid. If men studied Nature more and books less, how many hidden truths would reveal themselves to this generation! It is better to read one man than a dozen books.

While medical science has explained the phenomena of birth-marks—commonly known as mother's marks—it has not as yet offered any natural explanation of the origin of moles, which are ascribed both by ancient and modern astrologers to the influence of the planets at birth. There are few persons

without any mark of this kind, and when this is the case, it points to a lack of power in the planetary influences at birth, while on the other hand a great number of moles mark their powerful influence—but whether for good or ill must be judged by their colour and location. Generally speaking honey-coloured moles are the most lucky, as even when badly posited they mitigate the evil, while confirming the good. Dark moles, and particularly if black in colour, are not favourable, as they intensify evil indications. And further we are told that as regards marriage it is essential for mutual happiness that certain planets should be friendly. Those born under the influence of Apollo—the sun—will agree with any person who is not under the dominion of Saturn. Those born under Jupiter may also marry anyone, except such persons as are ruled by the planet Mars. Indeed, Mars is a planet that has only one other affinity—

Venus, so that persons ruled by Mars must seek a kindred spirit amongst subjects of the Venus type if marriage is to prove a success. Mars and Saturn subjects must never enter into the marriage union, as Saturn is opposed both to Mars and Venus. The friends of Saturn would be found in persons dominated by Jupiter, Apollo, or Mercury, for these planets are all favourable to Saturn. A Venus subject has a wide choice of friends and lovers, as all the other planets accord with her, Saturn alone excepted. Mercury is well disposed to subjects influenced by the Moon, Venus, Jupiter, or Apollo, but is at variance with Saturn and Mars. Both these two planets can ill accord with others. The Moon will not harmonise with Saturn or Mars, but is well adapted to combine with Venus, Jupiter, or Apollo.

In any case, persons who contemplate marriage should have one planet in common, and those which differ should be friendly to

each other. It is most unusual for anyone to be solely under the influence of one planet, although it is not impossible.

In the next chapter my readers will learn what parts of the body are influenced by the different planets, and may therefore readily discover what moles would harmonise or conflict with theirs; but from the nature of the case the knowledge of planetary influence, as affecting temperaments and colouring, would be of greater practical utility, and the reader will also find this subject fully treated of.

CHAPTER I.

The Egyptians and Astrology.

THE Egyptians were very close observers of Nature, and though without adequate means to form scientific conclusions, they clearly recognised the influence of the stars on the universe and on mankind. Of course, modern thought and modern wisdom have ridiculed the ancient belief in astrology, for we live in an age when men are eager to destroy past beliefs and structures, although they have nothing to offer in their stead. But since it has been scientifically asserted that the Indian famine was due to the spots observed on the disc of the sun, would it not be well to wait and pause a moment ere we condemn

an ancient belief of which we know so little, and which in our superior wisdom we have not troubled to examine?

We are all too apt to apply the rule of the ignorant, unlettered Bonaparte Blenkins in the inimitable *Story of an African Farm*, to all that is above our understanding—the rule which runs thus:

“Whenever you come into contact with any book, person, or opinion of which you absolutely comprehend nothing, declare that book, person, or thing to be immoral. Bespatter it, vituperate against it, strongly insist that any man or woman harbouring it is a fool or a knave, or both. Carefully abstain from studying it. Do all that in you lies to annihilate that book, person, or opinion.”

Perhaps the main difficulty in granting the influence of the planets, on the animal as well as on the vegetable kingdom, is that we are all apt to forget (very few indeed ever having

realized) how infinitely small our world is compared to the myriad vast bodies revolving in space. We fail to comprehend that we are part, an infinitesimally small part indeed, of an infinitely vast system.

We should bear in mind that one of the greatest philosophers the world has ever known, cautions us against rash conclusions as to the truth or fallacy of what we have not investigated. Bacon says, "There is superstition in shunning superstition." And Bishop Jeremy Taylor, referring to the studies of the ancients remarks, "That they might leave their influence upon us, and *make predictions of contingencies.*" In the Old Testament we have the assertion that "the stars in their course fought against Sisera," and again in Job we read, "Canst thou bind the *sweet influences* of the Pleiades, or loosen the bands of Orion? Knowest thou the ordinances of heaven?" But we are all more or less habituated to the modern con-

venient theological system of orthodoxy, by which all passages in the Bible, which do not commend themselves to our understanding, are at once proclaimed as "*figurative*," so that these passages and others of the like nature are at once dismissed as meaningless. One of the old Christian fathers, (Tertullian), admits that the stars could be successfully interpreted when he says, "Those angels who forsook God, who were lovers of women, were also the discoverers of this curious art, and on that account were condemned by God. The astrologers were cast out, as were their angels. But wise men and astrologers came from the East; the interpreters of the stars, therefore, were the first to announce the birth of Christ."

According to this authority, astrology must rank as the earliest knowledge of all acquired by man, since it was practised before the Flood. With the striking inconsistency so natural to bigots of any

persuasion, this old Christian father, after plainly asserting that the art was condemned by God, at once tells us that through the wisdom and piety of astrologers the birth-place of Christ was discovered.

A modern writer, Mr. James Bonwick, who has carefully collected facts of Egyptian lore, remarks, "Science now regards the stellar influence on health, especially on the development of animalculæ, as not so very improbable. If an effect on health, why not on fortune? If on an individual, why not on empires?" His work, *Egyptian Belief and Modern Thought*, is so full of interest and information on the subject, that we recommend it strongly to the perusal of those who are desirous to obtain the light of the past on the present inquiry. To this writer we are indebted for the information that an astronomer and contemporary of Hippocrates—the great physician—wrote, "Hippocrates has so lively a faith in the

influence of the stars on animated beings and on their maladies, that he very expressly recommends not to trust to physicians who are ignorant of astronomy."

CHAPTER II.

On Planetary Influences.

ON nearly every human body certain marks called moles are found, which according to astrologers indicate the different signs of the planets as shown at birth. Astrologers affirm that each portion of the human body is under the direct influence of a particular planet. The blood, veins, lungs, ribs, muscles, and backbone are subject to the influence of Jupiter. The teeth, bones, right ear, cartilages, lips, and legs are governed by Saturn. The heart, right eye, the right side in men, and the left in women, with the arms and arteries, are under the influence of the Sun ; while Mercury controls the feet,

hands, tongue, nerves, ligaments, and the spleen. The bladder, the left ear, reins, and lower portion of the body, are subject to Mars. The Moon influences the brain, the left eye, the intestines, the stomach, membranes, and the matrix. Venus is said to govern the throat, the lower portion of the back, and the organs which distinguish the sexes.

Hence, according to astrologers, each planet has certain maladies attributable to their influence. To Jupiter, when his influence is unfavourable, are ascribed quinsy, croup, sore throat, convulsions, pleurisy, and blood disorders. Those born under his influence would also be subject to catalepsy, apoplexy, palpitations, vertigo, gout, and nervous diseases. To Saturn are attributable such diseases as dysentery, hemorrhage, cancer, ulcers, spasms, paralysis, toothache, deafness in the right ear, and a disposition to hypochondria. But though

the influence of this planet is always deemed unfavourable, it is considered conducive to longevity, a doubtful boon in the eyes of many. To Mars are ascribed malignant fevers, inflammation, jaundice, kidney troubles, bilious affections, diseases of the reins, and deafness or pain in the left ear. Mercury is said to control mental maladies, delusions, and madness. To the influence of the Sun are attributed heart disease, defects of vision in the right eye, syncope, and fevers, but not those of a violent nature, as they pertain to Mars. The Moon is considered as the cause of epilepsy, catarrh, indigestion, dropsy, paralysis of the face, imbecility, debility, and defects of vision in the left eye. Venus is held accountable for diphtheria, disease of the veins, and all maladies which distinguish the sexes.

But apart from their influence over the human body, astrologers are agreed in recognising their general effect on mundane

matters. When fish abound in the rivers, and fruit is plentiful, Jupiter is regarded as the active agent. The blighting of plants and fruit trees, whether due to unseasonable weather or other causes, is attributed to the malign influence of Saturn. Nor is Mars considered propitious, as drought and barrenness are ascribed to his influence. Earthquakes, pestilences, and conflagrations are further attributed to this fiery planet. To Mercury are assigned storms and tempests. Luna manifests her influence by heavy rainfalls, causing mildew and other evils. The Sun and Venus are both deemed beneficial, as purity of the atmosphere and abundance of fish are supposed to result from the Sun's action; while to Venus are attributed nearly all good influences, both in the animal and vegetable world. Perhaps it may interest some readers to know that all the precious stones are assigned to particular planets,

and are believed to absorb their influence. Accordingly we find sapphires and amethyst belong to Jupiter, agates and ore to Saturn, gold and carbuncles to Apollo, quicksilver and chalcedony to Mercury ; jasper, hematite, and the loadstone to Mars ; silver, crystals, diamonds, and pearls to the Moon ; emeralds, turquoise, lapis lazuli, and coral to Venus. It is a curious fact that the days of the week are derived from the planets. Sunday being dedicated to Apollo, the Sun ; Monday, sacred to the Moon ; Tuesday, the name day of Tui, the Saxon god of war, corresponding to Mars, etc., which may perhaps account for the curious old rhyme :—

“ Monday’s bairn is fair of face,
 Tuesday’s bairn is full of grace,
 Wednesday’s bairn is full of woe,
 And Thursday’s bairn has far to go.
 Friday’s bairn is loving and giving,
 And Saturday’s bairn works hard for a living ;
 But the bairn that is born on the Sabbath-day,
 Is bright and happy, good and gay.”

Before describing the outward forms and appearance given by the planets to individuals, we wish to impress clearly on the minds of our readers that no one is subject to the influence of a single planet alone, but to the combined influence of two or more, and each therefore modifies the qualities and tendencies of the other. Every child of man is distinguished by a form particularly suited to reveal his own individuality. Nothing exists that does not bear the signature of its most innate nature, and it remains for us to find the key which reveals to us the mysteries of Nature. "The proper study of mankind is man."

We will first consider the influence of the three favourable planets—Jupiter, Apollo, and Venus—with reference to the appearance and character of individuals. Jupiter promotes a fair and fresh complexion, with large bright eyes, thick eyelids, long, fine eyelashes, thick hair, arched eyebrows growing

closely together, a short nose of medium size, thick lips, a big mouth, and large teeth. The cheeks are firm but thin, the chin rather deep and often indented, a graceful well-proportioned neck, large shoulders, fleshy hands and feet. The most characteristic features of Jupiterians are, that though naturally hirsute they become bald at an early age. A still surer sign of Jupiter's influence is that the pores of the skin perspire very readily, especially just below the hair at the top of the forehead. As a rule Jupiterians have a loud, powerful voice. In character they are proud, self-confident, sociable, generous, fond of all forms of amusement, ambitious, and clever. Much devoted to their own family and personal friends, they are also drawn to religion, though this with them is apt to take the form of veneration for ritual, dogmas, and the external observances that are popular. Their manners are suave, and by nature they are lovers of peace, and hate

hypocrisy. When the influence of Jupiter is unfavourable the reverse must be expected. In that case the skin is of a dead white, and has a dull appearance, the teeth are irregular and discoloured, the nose disproportionately short.

The influence of Apollo, the Sun, is seen in a good figure—slender and very well-proportioned, a skin of a yellow hue. The forehead is rather low but well formed, the cornea of the eyes very clear and lucid, the eye itself large and brilliant, generally of a brown hue. The lashes have a tendency to curl upwards, the eyebrows are arched and well traced. Further characteristics are a thin straight nose, firm cheeks, a mouth of a medium size, lips of equal thickness that protrude slightly, teeth of a healthy colour rather than dazzling white, ears standing close to the head, the lobes highly coloured, a round somewhat prominent chin, a long muscular neck well covered with

flesh, a full broad chest, and elegant lower limbs. In character these persons are quick-tempered but easily pacified, amiable, cheerful, and intelligent, of affectionate natures and likely to suffer very much in their affections, rather vain, eloquent, clear-sighted, severe critics, very susceptible to the influence of the opposite sex, but without the faculty of making true friends. They are very fond of Nature and beautiful scenery. Their eyesight is seldom very good, and in old age they often lose their sight altogether. The unfavourable influence of this planet gives a sickly yellow skin and bad eyesight.

Jupiter and Venus are very similar in their influence, and are therefore readily apt to be mistaken one for the other. But Venus gives a more effeminate appearance and nature. Those subject to her have soft fine white and pink complexions, the skin presenting a transparent delicate appearance; they have small figures, plump cheeks with

dimples, long, thick, wavy hair of a brown shade, a well-formed forehead with blue transparent veins; long, thick, well-pencilled eyebrows, large moist eyes with large pupils, round thick blue-veined eyelids; a straight nose with open nostrils; a small mouth and thick red lips—the lower lip being particularly thick—white even teeth, pink gums, a round plump chin with a dimple in the centre, small ears with fleshy lobes, a white round neck, narrow sloping shoulders, a full chest, and very pronounced hip bones. In character they are gentle, sweet-tempered, spontaneous, obliging, compassionate, charitable, fond of society and of dress, easily deceived and very confiding, fond of repose, and of most engaging manners. When the influence of Venus is unfavourable the skin is unnaturally white, the eyes very deep set, the nostrils distended and the voice hoarse. In this case the figure would be stout and coarse.

Leaving the favourable planets we now pass on to Saturn, the planet whose influence is always considered as malignant, though in combination with other planets it may even be advantageous. To the influence of Saturn is ascribed a tall slight figure, and a long face. The most characteristic features of such subjects are large ears, compressed nostrils, heavy jaws, large bones, and high shoulders. Other signs are thick, coarse, very dark-brown or black hair, dark eyes with a mournful expression, thick eyebrows which often meet, the cornea of the eye of a yellowish hue, high cheek-bones, a long pointed nose with fleshy nostrils, a large mouth and thin lips, the lower one being more pronounced than the upper, pale gums, bad teeth that readily decay, a long, broad chin, the lower jaw inclined to advance, a large thin muscular neck with large veins showing, a narrow hairy chest, bony arms and thin hands. In character such persons

are melancholy, curious, fond of research especially with reference to occult matters, distrustful, sceptical, prudent, positive, most independent of interference or control, yet self-distrustful, cold-hearted, abstemious, fond of argument, economical, often close-fisted, slow to think and act, fond of solitude, and indifferent to marriage. When Saturn's influence is most adverse, the skin is very dark, and the persons are liable to be born with some deformity, though this is not necessarily noticeable.

After Saturn the planet Mars is usually ranked as least favourable. The most significant mark of this planet's influence is the colour of the skin, which is of a reddish-brown as though sunburnt. The ears are generally small, but stand far out from the head. Other indications are a tall commanding figure, a round short face and high forehead, a hard dry skin of a reddish-brown, particularly red near the ears and side of the

face, thick short hair either of a carrot red or a darker hue, large sparkling bold eyes that have a steady fixed look, the cornea of the eye more or less bloodshot, eyebrows that run close to the eyes in a straight thick line, a small mouth and thick lips closely pressed together, the under lip being usually thicker than the upper, a large hooked nose with a pronounced ridge as in the Roman type, wide, open nostrils, red gums, yellowish teeth, a prominent chin, high cheek-bones, a short thick muscular neck with the veins standing out like cords, large shoulders, and a full chest. The movements of such persons are very brusque, and in walking they take long quick steps. In character, magnanimous, liberal, courageous even when face to face with death, easily provoked, proud, self-confident, audacious, active and energetic, devoted to the opposite sex, fond of military service and of physical exercise. The unfavourable influence of Mars gives a very red

skin, an angular figure, contracted eyebrows, small eyes, a mottled complexion, very prominent ears, and the corners of the mouth drooping so as to lend an ill-tempered expression.

Mercury—the intellectual planet—gives a small well-proportioned figure, supple wavy chestnut hair which grows slowly, deep-set eyes of a gray or brown colour that move quickly, the cornea of a rather yellow colour, fine eyelashes, long thin arched eyebrows, a skin of a fair yellow appearance which changes colour rapidly, a long straight nose round at the tip, flat nostrils, thin lips, the upper one advancing a little beyond the lower, and also somewhat thicker, small even teeth, a pointed chin and a firm plump neck, large shoulders, a plump broad chest, and a weak voice.

It is very characteristic of Mercurian subjects that they retain their youthful appearance much longer than is usual with

others. In character they are vivacious, spontaneous, intelligent, and possessed of considerable intuition, astuteness, and tact. They are of an inventive turn of mind and fond of study. The combined influence of Saturn and Mercury produces genius. Though honourable, they are somewhat envious by nature. Being naturally light-hearted and readily amused they prove agreeable pleasant companions. When unfavourable Mercury gives a dark spotty complexion, fair hair of a nondescript colour, and a lean ungraceful figure. Their eyes are then very deep-set, and their voice weak and feeble.

The result of the Moon's influence is seen in a tall, full figure with large, flexible muscles. The complexion is of a dull white, sometimes slightly relieved by a pale pink; a round head well filled out above the temples; a soft skin; fine, long, fair hair; large, round, light blue eyes, rather prominent, thick,

heavy eyelids, fair eyebrows, generally lighter than the hair; a short nose, with a round tip; a small mouth with thick, curved lips; large, yellow, irregular teeth, which decay at an early age; pale gums, a plump chin, which usually recedes a little; ears lying very close to the head; a plump, long, white neck; large, fleshy shoulders; soft, pliant hips; large, fat hands and feet. In character they are imaginative, but wanting in self-confidence, indolent, cold, melancholy, and averse to domestic life, fond of travelling and of the mysterious, phlegmatic; their intuition much developed, somnambulists and dreamers. In love, devoted and very yielding, but inconstant; wanting in perseverance, always restless and dissatisfied, easily fatigued, and usually fidgety about their health. When unfavourable, the influence of the Moon tends to great superstition and untruthfulness. They are liable to have epileptic fits, and

do not realise the fact that cleanliness is essential to health.

Our readers are now in a position to judge for themselves in the matter of astrological influence and the signification of moles.

In matters of this kind it is very important that all should be in a position to judge for themselves as to the truth or falsehood of such indications. It is a mistake to take opinions or knowledge second-hand, and the maxim "Prove all things" cannot be too often impressed on readers. The same test should be applied to other so-called occult sciences, such as Spiritualism and Palmistry. People are apt to jump to hasty conclusions either for or against a new theory, whereas reason and justice both demand that an impartial and thorough investigation should be made before any proposition is condemned. But

unfortunately reason plays but a small part in the counsels of most men, and where women are concerned it is still less likely to be taken into account.

CHAPTER III.

On the forehead.

A MOLE posited high up in the centre of the forehead, above the line of Saturn, announces a prudent disposition and success in life.

A mole in the centre of the forehead below the line of Saturn (No. 1) shows that much interest will be felt for the opposite sex. It gives pride and caprice to a woman. A man with this mole will be subject to bad fortune on account of women, especially if the mole be black. If honey-coloured, it is less unfortunate, and when it rises above the skin it simply announces that he will be greatly loved by the fairer sex.

A mole in the centre of the forehead,

below the line of Jupiter (No. 2), signifies great stupidity, ignorance, and idleness on a woman's part, particularly if black. In a man it shows the same ignorance and want of culture, but if honey-coloured he will be loved in spite of his churlishness. If red, his temper will be ungovernable, but if it rises above the skin he may be fortunate in his affairs. If black, general misfortune will be his portion. A mole in the centre of the forehead, below the line of Mars (No. 3), announces a haughty and arrogant disposition in a woman. If black, she is likely to commit murder. In a man, it points to an indifferent good fortune and sensuality. If red, he will have a very good digestion and excellent health, but should the mole be black he may also commit murder. When raised above the skin, and honey-coloured, he will have good judgment, and act wisely. A mole in the centre of the forehead, below the line of

Apollo (No. 4), signifies a want of honesty and morality in a woman. If honey-coloured a relation of hers will be seriously ill, and if black he will die by violent means. The indications are somewhat more favourable to a man. Although of a sensuous nature and fond of the pleasures of the table he will be very eloquent, and excel as an orator.

A mole in the centre of the forehead, below the line of Venus (No. 5), is a sign of internal weakness in a woman, which in the event of its being black will have been inherited. To a man it announces sickness of an incurable nature, arising from impurities of the blood. If raised above the skin he will recover. If honey-coloured and flat he may be in danger of imprisonment, and is particularly liable to catch contagious diseases. When black, his disease will be very grievous.

A mole in the centre of the forehead, below the line of Mercury (No. 6), shows

that the sudden death of a parent will occur. This applies to man and woman alike.

A mole in the centre of the forehead, below the line of Luna (No. 7), signifies frivolity and petulance in a woman. If black she will be forward and very careless. To a man it gives eloquence.

A mole on the right side of the forehead, near the line of Saturn (No. 8), gives to a woman fortune by legacies, but if black in colour she will be very avaricious and experience changes of fortune. If honey-coloured a man may expect agricultural success. If red general good luck, but if black he will lead an unsettled life. Should he marry he will rule his wife and she will find him hard to please.

A mole to the right of the forehead, on the line of Jupiter (No. 9), signifies to a woman general good fortune, a rich marriage and money from relatives. To a man it foretells long life and a fortunate alliance.

A mole to the right of the forehead, on the line of Mars (No. 10), shows to a woman a good and rich husband and money from her parents. If honey-coloured a man will be successful in anything to do with horses; if red he will gain military honors; but if black it threatens danger from a quadruped.

A mole to the right of the forehead, on the line of Apollo (No. 11), indicates excellent fortune to a woman in all her undertakings. If black she must be careful what she says, or she may bring trouble to herself. She will be very solicitous to please her husband. It announces honours to a man.

A mole to the right of the forehead, on the line of Venus (No. 12), announces good fortune, but probably a short life and some trouble from the malice of evil tongues. When black it is a sign of great modesty and virtue. To a man it shows a rich and happy marriage. When honey-coloured he will be very fortunate in his friends, and if

black his moral character will be irreprehensible. When raised above the skin he is likely to fill positions of great trust.

A mole to the right of the forehead, below the line of Mercury (No. 13), points to ingenuity and wit in a woman, with long life and good fortune. If black she must be on her guard against calumnies. It shows that a man is industrious, and will acquire fortune by his own skill and merit. If honey-coloured his success will be assured; if red he will acquire money through scientific researches; and when raised above the skin all his actions will tend to success.

A mole to the right of the forehead, below the line of Luna (No. 14), foretells riches by marriage to a woman. If honey-coloured she will marry a foreigner; and if black her husband will travel a good deal, leaving her often alone. Should the mole be raised above the skin she will probably accompany him on his travels. To a man it

announces success in mercantile business, also fortunate journeys, unless black, when he is liable to be cheated. When raised above the skin a happy marriage will follow.

A mole to the right of the forehead, close to the hair, on the line of Venus (No. 19), announces to either sex good fortune from superiors in rank, and this fortune is likely to continue without interruptions.

A mole to the right of the forehead, by the line of Mercury (No. 20), close to the hair, announces to either sex that by their wit they will gain the respect and friendship of many. When raised above the skin wealth and happiness will accrue ; but if black they must be circumspect in their speech.

A mole to the right of the forehead, close to the hair, near the line of Luna (No. 21), points to a rich marriage. If raised the indications are still more fortunate ; but if black the good fortune will be subject to change.

A mole near the right temple (No. 22), shows much love of luxury and material pleasures in a woman. To a man it signifies that he will attain to an honourable position amongst his fellow men. This is particularly the case when honey-coloured. If red he gains an unexpected inheritance; and if raised he will be witty and intelligent. He will not be so fortunate if the mole is black. In any case he will be much attracted by the fairer sex.

A mole on the right temple (No. 23), foretells to a woman a happy marriage, especially if honey-coloured. Should it be black she will be a widow, but a second marriage will follow and prove equally happy. To a man it shows riches and success. He will be a great favourite with women. If a little below the right temple, he will gain money by his industry and talent. A man with this mark will make long journeys and so accumulate wealth. If honey-coloured he acquires riches

by marriage ; if red his relatives will leave him money. Should it be black he will come to want.

A mole to the left of the forehead, below the line of Saturn (No. 24), shows that a woman will leave her native land ; and if black she will be married twice, but neither marriage will prove happy. If honey-coloured it is probable that a man will be imprisoned for a slight offence, owing to his being surrounded by enemies. If red he will soon be discharged, but if black he is likely to die in prison. Should the mark be raised he will prove more fortunate.

A mole to the left of the forehead, below the line of Jupiter (No. 25), shows that a woman will be very extravagant, and act in an imprudent and reckless manner. A man with this mark will also be sensuous and very lavish, but if honey-coloured he will show a certain amount of right feeling. If red, his conduct will be open to grave censure.

When raised, the evil indications are somewhat modified.

A mole to the left of the forehead, below the line of Mars (No. 26), signifies a vindictive and violent temper in a woman. She is likely to meet with an accident, and will be unlucky in love. In a man it points to the probability of his committing murder, and in any case he will be of an unruly nature, bad-tempered and a grumbler. Should it be raised he will not be without redeeming qualities. If red he gets himself into trouble with women; and if black he is treacherous and malicious.

A mole to the left of the forehead, on or under the line of Apollo (No. 27), announces great misfortune and poverty to a woman. Should it be black the evil is very great. To a man misfortune will arise, from his giving offence to his superiors. If honey-coloured all his labours will be in vain. If red poverty will be his portion; and if black

his imprudence will bring trouble on him. When raised his misfortunes will be alleviated.

A mole to the left of the forehead, on or under the line of Venus (No. 28), shows careless conduct in a woman; and if black she will sacrifice her honour and self-respect. A man with this mark must expect troubles and sorrows. If the mole is honey-coloured his friends will bring these troubles on him; if red his own relations will injure him; but if black women will be the cause of his misfortunes. He will be less afflicted should the mole be raised.

A mole to the left of the forehead, on or below the line of Mercury (No. 29), foretells that a woman will be twice married, unless black, when she will sacrifice her honour. A man will suffer from quarrels and lawsuits. If honey-coloured these will arise from the envy of others; if red from hasty actions on his own part; and if black from deceitful

conduct. Should it be raised he may mend his fortunes.

A mole to the left of the forehead, on or below the line of Luna (No. 30), shows that a woman will travel a good deal after marriage; and if black be in peril at childbirth. A man will gain from commercial affairs, but his health will be poor. If black he will not live long. He will probably take some long journeys, and his marriage is not likely to be a happy one.

A mole at the far end of the line of Saturn, to the left of the forehead (No. 31), signifies poverty and distress to a woman. She will be exposed to accidents from falling. If black she will prove most unlucky, and meet with disappointment when she hopes the most. If it is raised her lot will be less hard. To a man trouble and poverty will come through his own fault, especially if black, when he is likely to be imprisoned. When raised the evils are mitigated.

A mole at the far end of the line of Jupiter, to the left of the forehead (No. 32), points to great extravagance and foolish prodigality on a woman's part. If black she will always be quick to resent imaginary slights. A man will also be very prodigal in money matters; and if red he will be addicted to drink. If black he has no common-sense, and if raised he is very luxurious.

A mole at the far end of the line of Mars, to the left of the forehead (No. 33), warns either man or woman to expect quarrels, law-suits, and much trouble from the opposite sex. If honey-coloured, relations will cause the annoyance; if red the subject will be to blame. If black they will ruin their own property. Should it be raised the man will have a reputation for courage.

A mole at the far end of the line of Apollo, to the left of the forehead (No. 34), warns a woman to expect trouble and sorrow from a

man. Extreme misery will be her portion if the mole is black. To a man it threatens ill-feeling on the part of his employers, and also imprisonment. If honey-coloured he will be a spendthrift; if red he shall meet with reverses in life and come to poverty. If raised, though well off in his youth, he will suffer want in old age from his own prodigality.

A mole at the far end of the line of Venus, to the left of the forehead (No. 35), threatens ill-health both to man and woman. If honey-coloured they will be troubled with indigestion, suffer from liver complaint; and if red they will indulge too freely in spirits. If raised they will enjoy better health.

A mole at the far end of the line of Mercury, to the left of the forehead (No. 36), shows that a woman will probably escape the punishment due to her conduct. If black she will receive the censure she deserves. If honey-coloured a man will be hated by his

own people because of his bad conduct. If red he is intelligent and witty; and if black his unprincipled conduct will bring reproach on him. Should it be raised the evil indications are modified.

A mole at the far end of the line of Luna, to the left of the forehead (No. 37), threatens an early death to a woman, and a life embittered by the unkindness of her husband. If black enemies will bring grave charges against her. A man will be greatly persecuted, and probably accused of murder. If honey-coloured or red he must be watchful of his own relatives. If black he must expect danger from the sea. Should it be raised the evils are mitigated.

A mole above the left temple (No. 38), threatens severe sickness to man or woman; and if black they are likely to come to an untimely end by a fall or drowning. Should it be raised they will die a natural death.

A mole on the left temple (No. 39),

announces many travels to a woman after her marriage. She will be too impulsive in her conduct, and have delicate health, especially as she gets older. If black she may meet a violent death. A man will have a long and perilous illness. If black he will die before fifty.

A mole near the left temple foretells good health, but misfortune in love matters.

A mole on the head itself, in the hair at the back, points to the influence of Mars, and therefore the subject would be self-willed, hot-tempered, and brave.

CHAPTER XX.

On the feet.

A MOLE on the right foot, promises to a woman a happy, successful, and long life, which will be spent a good deal out of her own country, but she will have trouble from her children. If black she will be less fortunate. To a man love of occult studies, a talent for languages, and the favourable influence of women, also much travelling and a happy marriage. A mole at the side of the right foot has the same signification.

A mole on the sole of the right foot, announces to anyone that they will travel a great deal and marry a foreigner. They will have a long and happy life. A mole on the right heel has the same signification.

A mole on the left foot threatens changeable fortune to a woman. She will be unlucky and have many worries. If black danger by travelling is to be feared, and probably a violent death, very likely by drowning. To a man a wild and godless career. He will meddle too much in other people's concerns and never be well off. A mole on either foot points to many children.

A mole on the sole of the left foot, announces to any subject many travels, and those not successful. A mole on the side of the left foot has the same signification.

A mole on the left ankle shows that the subject will be much attracted by the opposite sex—and to a man that, although ingenious and diligent, he is of an effeminate nature.

CHAPTER XXI.

On the Stomach.

A MOLE in the middle of the stomach, denotes sensuality in a woman, which may cause her disgrace. To a man, if red, trouble with women; if honey-coloured much happiness from them; but if black unmitigated misfortune from their influence. It also points to eloquence and oratorical talent in a man.

A red mole on the right side of the stomach, announces that a woman will acquire money by marriage. If honey-coloured she will marry a foreigner. She will be much loved by her husband. If black he will be compelled to take long journeys without her. She will not live to

grow old. To a man, a serious accident affecting his head.

A mole on the left side of the stomach, points to utter recklessness in a woman. She will be extremely vain; and if black she is likely to cause great danger or death to a friend, more especially if the mole be posited very low down on the left side. To a man materialism and great love of luxury. If red he may commit murder, and if very low down he will suffer great annoyance from the malice of enemies. If black bitter quarrels will arise and a violent death.

A mole in the centre of the stomach, but in the upper portion, promises a lucky marriage to a woman, but if black she will die early. To a man a happy marriage, and the friendship of distinguished women.

A mole in the centre of the stomach on the lower portion, denotes to a woman

a happy marriage, worldly success and longevity. If black she must beware of false friends, who will conspire to injure her. To a man, wit and ingenuity, which lead to fortune.

EXPLANATION OF FRONTISPIECE.

THIS diagram of the moles which, when found on the face, have corresponding moles on the body is taken from an old plate of an astrological work published in 1653. The signatures of the planets as here marked on the forehead are as follows :—

Saturn	is represented by	♄.	See line I.
Jupiter	„	♃	„ II.
Mars	„	♂	„ III.
Apollo (the Sun)	„	☉	„ IV.
Venus	„	♀	„ V.
Mercury	„	☿	„ VI.
Moon (Luna)	„	☾	„ VII.

A mole in the centre of the forehead, below the line of Saturn, indicates another in the middle of the body a little below the waist. (No. 1.)

A mole in the centre of the forehead, below the line of Jupiter, corresponds with another in the middle of the breast. (No. 2.)

A mole in the centre of the forehead, below the line of Mars, corresponds with another on the left side below the waist. (No. 3.)

A mole in the centre of the forehead, below the line of Apollo (No. 4), corresponds with one in the middle of the lower portion of the body, below the waist.

A mole in the centre of the forehead, below the line of Venus (No. 5), corresponds to another in the middle of the breast.

A mole in the centre of the forehead, under the line of Mercury (No. 6), corresponds with one below the breast.

A mole in the centre of the forehead, under the line of Luna (No. 7), has also a corresponding mark on another part of the body which cannot be given.

A mole on the right side of the forehead, close to the line of Saturn (No. 8), announces one on the right side of the breast.

A mole on the right side of forehead, below the line of Jupiter (No. 9), corresponds with one on the right side.

A mole on the right side of the forehead, under the line of Mars (No. 10), corresponds with one on the right arm.

A mole on the right side of the forehead, below the line of Apollo (No. 11), corresponds with another on the back.

A mole on the right side of the forehead, below the line of Venus (No. 12), corresponds with one on the right side below the waist.

A mole on the right side of the forehead, beneath the line of Mercury (No. 13), corresponds to one on the right breast.

A mole on the right side of the forehead, beneath the line of Luna (No. 14), corresponds to another on the right side some way below the waist.

A mole at the extreme end of the right side of the line of Saturn (No. 15), corresponds with one on the right thigh.

A mole at the far end of the line of Jupiter (No. 16), on the right side, corresponds to another on the right hip-bone.

A mole at the far end of the line of Mars, on the right side (No. 17), corresponds to one under the muscle of the right arm.

A mole at the far end of the line of Apollo (No. 18), on the right side, corresponds to one on the right side of the back.

A mole at the far end of the line of Venus

(No. 19), corresponds to one in the centre of the breast.

A mole at the far end of the line of Mercury (No. 20), on the right side, corresponds to another below the right breast.

A mole at the far end of the line of Luna (No. 21), on the right side, corresponds to one towards the right side below the waist.

A mole on the left side of the forehead, beneath the line of Saturn (No. 24), corresponds to one on the left side of the back.

A mole on the left side of the forehead, beneath the line of Jupiter (No. 25), corresponds to one on the left side below the waist.

A mole on the left side of the forehead, below the line of Mars (No. 26), corresponds to one on the left arm.

A mole on the left side of the forehead, beneath the line of Apollo (No. 27), corresponds to one on the left side of the breast.

A mole on the left side of the forehead, beneath the line of Venus (No. 28), corresponds to one on the left shoulder.

A mole on the left side of the forehead, beneath the line of Mercury (No. 29), corresponds to one on the left side.

A mole on the left side of the forehead, below the line of Luna (No. 30), corresponds to one on the left side, below the waist and near the middle of the body.

A mole at the far end of the line of Saturn, on the left side (No. 31), corresponds to one on the left side of the back.

A mole at the far end of the line of Jupiter (No. 32), corresponds to one on the lower part of the left breast.

A mole at the far end of the line of Mars, on the left side (No. 33), corresponds to one on the left side of the back.

A mole at the far end of the line of Apollo, on the left side (No. 34), corresponds to one under the shoulder.

A mole at the far end of the line of Venus, on the left side (No. 35), corresponds to one on the left side below the waist.

A mole at the far end of the line of Mercury, on the left side (No. 36), corresponds to one on the ribs below the left breast.

A mole at the far end of the line of Luna, on the left side (No. 37), corresponds to one on the left side below the waist.

A mole on the left side, above the corner of the

left eye (No. 38), corresponds to one under the left thigh.

A mole on the upper part of the left ear (No. 40), corresponds to one below the left side of the waist, and inclining towards the middle of the body.

A mole in the centre of the left ear (No. 41), corresponds to one on the lower part of the left side. The same applies to a mole on the lower portion of the left ear. (No. 42.)

A mole between the left eyebrow and eyelid, towards the temple (No. 57), corresponds to one on the left side, situated near the centre of the body.

A mole between the left eyelid and eyebrow, as (No. 59), corresponds to one on the upper part of the left side of the back, below the waist.

A mole in the centre of the upper left eyelid (No. 60), has a corresponding mole on the left side. The position of this mole, and of the other moles corresponding to Nos. 45, 51, 54, 60, 63, 65, 66, 70, 71, 72, 73, and 75, cannot be given.

A mole at the extreme end of the left eyebrow, above the nose (No. 61), corresponds to one on the left side of the loins. This also applies to the mole close by. (No. 62.)

A mole in the centre of the lower left eyelid (No. 65), corresponds to one on the groin near the left side.

A mole on the left cheek, nearly on a level with the lower portion of the left ear (X), corresponds to one beneath the left thigh.

A mole high up on the left cheek, and not far from the ear (56), corresponds to one behind on the left side of the hip-bone.

A mole on the left side, at the outer corner of the eye, corresponds to one on the left side of the lower portion of the back.

A mole in the middle of the hollow of the lower lid of the left eye (No. 55), corresponds to one on the groin at the left side.

A mole in the fore corner of the left eye, near the temples, corresponds to one on the left breast.

A mole on the left side, precisely over the nostril (No. 63), corresponds to one on the breast inclining to the left side.

A mole on the lower part of the left nostril, corresponds to one near the left side of the bladder.

A mole on the left side of the mouth, almost touching it, corresponds to one on the left arm between the elbow and the wrist.

A mole on the left side of the bone of the chin, corresponds to one near the left hip-bone.

A mole on the left side of the throat (No. 44), corresponds to one on the left side of the hip.

A mole on the right side of the throat (No. 46), corresponds to one on the right side of the thigh.

A mole on the right side of the edge of the chin-bone, corresponds to one on the right hip.

A mole just below the chin in the centre (No. 48), corresponds to one on the leg.

A mole in the centre of the chin (No. 49), corresponds to one on the right foot.

A mole just below the lower lip (No. 50), corresponds to one on the right knee, unless the mole inclines to the left side, when it would point to another on the left knee.

A mole on the cheek, near the bottom of the right nostril (No. 67), corresponds to one on the right shoulder.

A mole just below the nose, to the right side, corresponds to one on the right hip.

A mole on the ridge of the nose to the right side, and near the tip, corresponds to one on the right side of the bladder.

A mole near the bridge of the nose, close to the

right eyelid (No. 74), corresponds to one under the right loin.

A mole on the upper right eyelid, near the root of the eyebrow (No. 75), corresponds to one on the right side below the waist, towards the centre of the body.

A mole on the middle of the right eyelid (No. 76), corresponds to one on the right side.

A mole on the outer corner of the right eyelid (No. 77), corresponds to one on the right groin.

A mole on the right side of the upper part of the cheek near the eye (No. 79), corresponds to one under the right thigh.

A mole on the lower part of the right ear (No. 80), corresponds to one on the right side.

A mole on the upper part of the right ear (No. 81), corresponds to one on the right side, towards the centre of the body below the waist.

A mole on the lower part of the right temple near the eyebrow (No. 82), corresponds to one on the right loin.

A mole in the corner of the right eye, towards the nose, corresponds to one on the right breast near the right side.

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